# शिवपरमत्वसाधनम्

# अथ शिवस्य परमेश्वरत्वं निरूप्यते।

**A Scripture-Based Case for the Supremacy of Shiva**

*Sadashivam ajam nityam vishvottirnam niranjanam |*
*Adi-rupam maha-devam vande siva-paratva-siddhaye ||*
*"I salute Sadashiva — the unborn, eternal, transcendent of the universe, the stainless, the primordial form, Mahadeva — for the establishment of Shiva's supremacy."*

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# 1. Preface

## 1.1 Introduction

The question of which deity constitutes the supreme Brahman, the ultimate ground of all existence, has animated Hindu philosophical debate for millennia. The preceding Hari-Tattva-Vimarsha presents a careful & learnt Vaishnava case. This response, composed in the spirit of ancient scholarly debate (vada), presents the Shaiva case: that it is Lord Shiva: specifically Sadshiva or Maheshvara, who is the ultimate transcendental ground of all existence, including that of Vishnu himself as a functional manifestation.

This paper does not deny the greatness of the Param Shaiva Bhagavan Vishnu, nor is it an attack on the Vaishnava tradition. The purpose is to demonstrate through the same scriptures & methodology, the scriptural corpus, read without sectarian presupposition, that points to Shiva as the Para-Tattva.

### 1.2 Methodology

We accept the same hierarchy of scriptural authority, Shruti, including the Vedas & Upanishads, which take precedence, followed by Smriti such as Itihasa, Purana and Dharmashastra. We commit to the Mimamsa principle of samanvaya, reconciliation, and will not dismiss any pramana as interpolation for the sake of convenience.

However, we do dispute one foundational element of the opposing framework before all else: the Guna-based classification of the Puranas. We shall demonstrate this classification as self-contradictory, circular in its application and cannot serve as a neutral between the traditions of Vaishnavism and Shaivism.

# 2. On Guna-Based Purana Classification

The Hari-Paratva-Vimarsha's most consequential meta-argument is the classification of Puranas by guna, establishing the Vaishnava Puranas as Sattvika, and the Shaiva Puranas as Tamasa. This classification does enormous work in the document, and pre-emptively discredits any statements made in Shaiva Puranas before any verse is considered from a Shaiva source.

AND it is a good argument, however:

### 2.1 The Padma Puran Contradicts Itself

The Padma Puran, Uttarakhanda, Adhyaya 236 does say that the Vaishnava Puranas are Sattvika. However, the Padma Puran itself in a different section presents the full picture.

In the Svarga Khanda, Chapter 62, Verse 2-7, the sage Suta describes how the eighteen Puranas are the body parts of Bhagavan Sri Hari himself.

| Devanagari | English Translation |
| --- | --- |
| सूत उवाच ।<br><br>एवं यन्महिमा लोके<br>लोकनिस्तारकारणम् ।<br><br>तस्य विष्णोः परेशस्य<br>नानाविग्रहधारिणः ॥ १ ॥ | Sūta said: Thus, the single Puranic form belongs to that Supreme Lord Vishnu, who assumes various forms and whose majesty in the world is the cause of liberation for all beings. (1) |
| एकं पुराणं रूपं वै तत्र<br>पाद्मं परं महत् ।<br><br>ब्राह्मं मूर्धा हरेरेव हृदयं<br>पद्मसंज्ञितम् ॥ २ ॥ | Among those, the *Padma Purana* is supreme and great. The *Brahma Purana* is indeed the head of Hari, and the one named *Padma* is His heart. (2) |
| वैष्णवं दक्षिणो बाहुः<br>शैवं वामो महेशितुः ।<br><br>ऊरू भागवतं प्रोक्तं<br>नाभिः | The *Viṣṇu Purāna* is His right arm, and the *Śiva Purāna* is the left arm of the Great Lord. The *Bhāgavata Purāna* is said to be His thighs, and the *Nāradīya Purāna* is His navel. (3) |

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| स्यान्नारदीयकम् ॥ ३ ॥ | |
| मार्कण्डेयं च दक्षांघ्रिर्वामो ह्याग्नेयमुच्यते ।<br><br>भविष्यं दक्षिणो जानुर्विष्णोरेव महात्मनः ॥ ४ ॥ | The *Mārkaṇḍeya Purāna* is His right foot, and the *Āgneya (Agni) Purāna* is called His left foot. The *Bhaviṣya Purāna* is the right knee of the high-souled Vishnu. (4) |
| ब्रह्मवैवर्तसंज्ञं तु वामजानुरुदाहृतः ।<br><br>लैङ्गं ह गुल्फकं दक्षं वाराहं वामगुल्फकम् ॥ ५ ॥ | The one known as *Brahmavaivarta* is declared to be His left knee. The *Liṅga Purāna* is His right ankle, and the *Varāha Purāna* is His left ankle. (5) |
| स्काान्दं पुराणं लोमानि त्वगस्य वामनं स्मृतम् । | The *Skanda Purāna* is the hair on His body, and the *Vāmana Purāna* is remembered as His skin. The *Kūrma Purāna* is described as His back, and the *Matsya Purāna* is celebrated as His fat. (6) |

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| कौर्मं पृष्ठं समाख्यातं<br>मात्स्यं मेदः प्रकीर्तितम्<br>॥ ६ ॥ | |
| मज्जा तु गारुडं प्रोक्तं<br>ब्रह्माण्डमस्थि गीयते ।<br><br>एवमेवाभवद्विष्णुः<br>पुराणावयवो हरिः ॥ ७<br>॥ | The *Garuḍa Purāna* is said to be His marrow, and the *Brahmāṇḍa Purāna* is sung of as His bones. In this very manner, Lord Hari/Vishnu manifested with the Puranas as His body parts. (7) |
| हृदयं तत्र वै पाद्मं<br>यच्छ्रुत्वामृतमश्नुते ।<br><br>पाद्ममेतत्पुराणं तु<br>स्वयं देवोभवद्धरिः ॥<br>८ ॥ | Among those, the *Padma* is the heart, by hearing which one experiences immortality. This *Padma Purāna* is indeed Lord Hari Himself manifested. (8) |

According to this passage, the Shiva Puran is the LEFT ARM of Bhagavan Hari himself. The Linga Puran is the RIGHT ANKLE of Sri Hari. The Skanda Puran is the HAIR on the body of Bhagavan Hari. The Kurma Puran is the BACK of Sri Hari. The Matsya Puran is the STOMACH of Lord Hari.

To dismiss the Shaiva Puranas just because they are “Tamasic” is to dismiss a body part of Bhagavan Hari himself for even Vaishnavas. The Padma Puran that states this is not a peripheral text to Vaishnavism, but the very heart of Bhagavan Vishnu.

## 2.2 Garud Puran on Supremacy of Tamasic Puranas

If you read the passage of Padma Puran, Uttarakhanda carefully, Garud Puran, which is classified as a Sattvic Puran, praises a Tamasika Puran as greater than the other Puranas, including the Sattvic Puranas. In Brahmakhanda, Chapter 1, Verse 50 it says:

**tṛtīyāṃśa-śravaṇād arthatash ca puṇyaṃ āhuḥ paṭhato vai daśāṃśam | tato varaṃ matsya-purāṇam āhuḥ tato varaṃ kūrma-purāṇam āhuḥ**

> They say that by **hearing a third part** [of the Purāṇa], or by understanding its **meaning**, one attains merit; and by **reading it**, one attains a tenth part of that merit. They say the **Matsya Purāṇa** is better than that, and they say the **Kūrma Purāṇa** is even better than that.

Here, a Sattvic Purana has established the supremacy of the Matsya Puran & Kurma Puran, which are considered “Tamasic” Puranas.

The Matsya Puran has an explanation for this:

In Chapter 53, Verses 67–68, it says:

"The glory of Hari is greater in **sāttvika** Purāṇas; the glory of Brahmā is greater in ***rājasa* Purāṇas; and that of Agni and Śiva is greater in** tāmasa Purāṇas. In mixed Purāṇas, the glory of Sarasvatī and the Pitṛs is said to be greater."

## 2.3 Supremacy of Shiva Even in Vaishnav & Sattvic Puranas

In the Padma Puran only, which classifies the Shaiva Puranas as “Tamasic”, in the 33rd Chapter of Svarga Khanda says, in verses 57-59, Narad Muni establishes Shiva’s supremacy.

यथानारायणः श्रेष्ठो देवानां पुरुषोत्तमः ।

यथेश्वराणां गिरिशः स्थानानामेतदुत्तमम् ॥ ५८ ॥

> Just as **Nārāyaṇa**, the Puruṣottama, is the greatest among the Devas, and just as **Giriśa (Śiva)** is the greatest among the lords (*Īśvaras*), so is this place (Avimukta) the highest among all sacred places.
>
> Note that the identity of Narayan is tied to that of a Devata, while Shiva is identified as Ishvara.

**Pūrva Mīmāṃsā Sūtras** (specifically the *Devatā-adhikaraṇa*, 9.1.6–10), Maharṣi Jaimini and the commentator Śabara Svāmī define a deity strictly through the lens of ritual grammar.

- **The Rule:** *Tyāgoddheśyatvaṁ devatātvam* (त्यागोद्देश्यत्वं देवतात्वम्).
- **The Meaning:** "Deity-hood consists solely in being the intended recipient of a ritual relinquishment."

Mīmāṃsā strips deities of physical forms (*vigraha*) or personal, independent wealth in the empirical sense. Instead, a *Devatā* is a functional, structural placeholder within a sacrifice (*Yajña*). They are defined entirely by the fact that a sacrificial offering (*Havis*) is poured into the fire for them while their name is uttered in the dative case (e.g., *Agnaye svāhā*—"To Agni, svāhā!"). Thus, a *Devatā* is inherently bound to a cooperative, cosmic-ritual economy.

In contrast, the word *Īśvara* does not originate from a ritual-functional category, but from an intrinsic, verbal action in Sanskrit grammar.

- **The Root:** It is derived from the Pāṇinian Dhātu **ईश्** (*īśa aiśvarye* — ईश ऐश्वर्ये).
- **The Meaning:** "To possess absolute lordship, sovereignty, or to rule unconditionally."

An *Īśvara* is an independent master who commands, governs, and exercises unchecked autonomy. While a *Devatā's* power is relational and structural (dependent on the Veda, the mantra, and the ritual space), an *Īśvara's* power is ontological and absolute.

In Srimad Bhagavat Puran, the core Vaishnava text of Vaishnavism, Shiva is described as Supreme again:

> श्मशानचक्रानिलधूलिधूम्र-
>
> विकीर्णविद्योतजटाकलाप: ।
>
> भस्मावगुण्ठामलरुक्मदेहो
>
> देवस्त्रिभि: पश्यति देवरस्ते ॥ २५ ॥
>
> न यस्य लोके स्वजन: परो वा
>
> नात्यादृतो नोत कश्चिद्विगर्ह्य: ।

वयं व्रतैर्यच्चरणापविद्धा-

माशास्महेऽजां बत भुक्तभोगाम् ॥ २६ ॥

*“Your brother-in-law, God Rudra, whose tawny matted hair is scattered by the winds of the cremation ground, and whose golden body is smeared with ashes--sees everything with his three eyes (the Sun, Moon, and Fire). Thus, nothing remains hidden from him. He has no bias--no one is his particular relative or outsider, nor does he show special preference or contempt for anyone. Though we perform various vows hoping for the powers of Māyā that he once possessed and renounced, wise people instead glorify his detached way of life. He has none equal or superior to him. He is the ultimate refuge of saintly beings, yet he chooses to live the austere life of a piśāca”*

Even in Bhagavat Puran, Shiva is described as beyond dualities.

# 3. Vishnu as Tamasic & Shiva as Sattvic

## 3.1 Shiva Puran on the True Nature of Vishnu & Shiva

For most of this document up until now has only taken references from Sattvic Puranas from the Vaishnava perspective. Even though Shiva’s supremacy is established even while being called “tamasic” in Vaishnava Puranas, it is actually Vishnu who is Tamasic & Shiva as Sattvic from a Shaiva perspective:

Let us understand this from the perspective of the Shiva Puran.

In Chapter 16 of the Rudra Samhita, Brahma explains the true nature of Shiva & Vishnu:

वामांगो यस्य वैकुंठो दक्षिणांगोऽहमेव च।

रुद्रो हृदयजो यस्य त्रिविधस्तु शिवः स्मृतः॥ ३६ ॥

*Lord Shiva is known in three forms: He whose left side is Vaikuntha (Vishnu), whose right side is myself (Brahma), and Rudra is born from His heart.*

अहं विष्णुश्च रुद्रश्च गुणास्त्रय उदाहृता:।

स्वयं सदा निर्गुणश्च परब्रह्माव्यय: शिव:॥ ३७ ॥

*I (Brahma), Vishnu, and Rudra are cited as the examples of the three Gunas (cosmic attributes). However, Supreme Brahman, the imperishable Lord Shiva Himself, always remains completely beyond these attributes (Nirguna).*

विष्णु: सत्त्वं रजोऽहं च तमो रुद्र उदाहृत:।

लोकाचारात इत्येवं नामतो वस्तुतोऽन्यथा॥ ३८ ॥

*Vishnu is designated as Sattva, I (Brahma) as Rajas, and Rudra is cited as Tamas. This distinction is made nominally in worldly convention, but in reality (the ultimate truth), it is entirely different.*

अंतस्तमो बहि: सत्त्वो विष्णू रुद्रस्तथा मत:।

अंत: सत्त्वस्तमो बाह्यो रजोऽहं सर्वथा मुने॥ ३९ ॥

*O Sage! Vishnu is considered to have Tamas internally and Sattva externally; whereas Rudra has Sattva internally and Tamas externally. As for me (Brahma), I am entirely filled with Rajas both internally and externally.*

राजसी च सुरा देवी सत्त्वरूपा तु सा सती।

लक्ष्मीस्तमोमयी ज्ञेया त्रिरूपा च शिवा परा॥ ४० ॥

*Similarly, Goddess Sura (Saraswati) is Rajasic, Goddess Sati is the embodiment of Sattva, and Goddess Lakshmi should be known as Tamasic. In this manner, the Supreme Goddess (Paramba) should also be understood in three forms.*

## 3.2 Tamasic Nature of Vaishnava Puranas

Furthermore, Skanda Puran, Maheshvara Khanda, Daksha Khanda, Chapter 29, the true nature of Vaishnava Puranas as Tamasic is revealed:

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| आगमान्त गिरो नित्यं<br>अमृतं प्रवदन्ति हि।<br><br>तद्वदेव पुराणानि शिवं<br>साम्बं त्रियम्बकम्॥ ४३ ॥ | The words of the Agamas and Upanishads eternally proclaim the immortal truth. In the same manner, the Puranas praise Lord Shiva, who is accompanied by the Divine Mother (Amba) and is three-eyed. |
| स्वतन्त्रमेकमद्वैतं<br>प्रवदन्ति निरङ्कुशम्।<br><br>तत्र स्कान्दं प्रवक्ष्यामि<br>पुराणेषु त्रयोदशम्॥ ४४ ॥ | They declare Him to be independent, one without a second (non-dual), and completely unrestricted. Among those Puranas, I shall now narrate the Skanda Purana, which is the thirteenth. |
| संहिताभिः तथा षड्भिः<br>लक्षैर्ग्रन्थैर्विराजितम्।<br><br>दश चैव पुराणानि<br>सात्विकानि विदुर्बुधाः॥<br>४५ ॥ | It shines brilliantly with six Samhitas and contains one hundred thousand verses. The wise scholars know that ten of the Puranas are *Sattvic*. |

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| श्रद्धेयानि द्विजवरैः तेषां धर्मास्तु तत्रयत्।<br><br>सत्त्वं शुक्लं समादिष्टं सुखज्ञानपदं तु यत्॥ ४६ ॥ | These are worthy of faith by the foremost of the twice-born (Brahmins), and their duties are established therein. *Sattva* is the source of happiness and spiritual knowledge. |
| विद्योपदेष्टा योगिभ्यः शुद्धस्फटिक संनिभः।<br><br>न निद्राति शिवः क्वापि ब्राह्मणाधिपतिः श्रुतः॥ ४७ ॥ | Lord Shiva, who resembles a pure crystal, is the instructor of supreme knowledge to the yogis. He never sleeps anywhere and is heard of as the lord and master of the Brahmins. |
| व्रतत्येव पुराणानि ब्राह्मणानां कथाः शुभाः।<br><br>दश चैव पुराणानि हिंसा दोष पराङ्मुखम्॥ ४८ ॥ | These Puranas indeed contain auspicious narratives and vows meant for Brahmins. These ten Puranas are completely averse to the defects of violence (*Himsa*). |
| वैष्णवानि च चत्वारि तामसानि मुनीश्वराः। | O foremost of sages! The four Vaishnava Puranas are considered *Tamasic*. In them, the duties of the *Kshatriyas* (warrior class) are heard, and Hari (Vishnu) is their presiding deity. |

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| क्षत्रियाणां श्रुता धर्माः तेषु तद्देवता हरिः॥ ४९ ॥ | |
| तमः कृष्णमुदासीनं कूटकृत्य विशारदम्।<br><br>निद्रालस्य प्रमादाद्याः तद्गुणाः परिकीर्तिताः॥ ५० ॥ | *Tamas* is described as black, indifferent, and skilled in illusory or deceptive actions. Sleep, laziness, and delusion are proclaimed to be its inherent attributes. |
| कृष्णो विष्णुः स्मृतः शेष शायी भक्त विमोहकः।<br><br>तेषु च क्षत्रियाणां च धर्मा विप्रैरुदाहृताः॥ ५१ ॥ | Vishnu is known as Krishna (or dark-complexioned), who reclines on the serpent Shesha and deludes his devotees. In those texts, the duties of the Kshatriyas are illustrated by the wise sages. |
| ब्राह्मेतु राजसे वैश्य सेव्ये सर्वत्र समते।<br><br>दुःखास्पदं रक्तवर्णं चञ्चलं च रजो मतम्॥ ५२ ॥ | The Brahma Puranas are *Rajasic*, which are universally accepted as fit to be followed by the *Vaishyas* (merchant class). *Rajas* are considered to be red in color, unstable/restless, and the source of misery. |

# 4. Double Standard on Absolute vs. Relative Supremacy

Even setting aside the classification framework, the Hari-Paratva-Vimarsha applies a revealing double standard in its interpretation of passages. This methodological inconsistency runs through the entire document and must be named explicitly.

When Vedic Brahmana passages praise Vishnu — such as the Shatapatha Brahmana's 'Agni is lowest, Vishnu is highest' — the opposing paper reads these as statements of ontological supremacy. When identical language is used for Rudra — such as the Shvetashvatara's 'Eko hi Rudro na dvitiyaya tasthe' (Rudra is one, there is no second to him) — these are suddenly reinterpreted as relative superiority within a domain.

The Shvetashvatara is a PRINCIPAL Upanishad in the jnana-kanda — the section the opposing paper itself designates as 'the actual doctrinally decisive section of the Vedas.' The Shatapatha Brahmana is karma-kanda — the ritual section the same paper admits is 'doctrinally indecisive.' On the opposing paper's own methodology, the Shvetashvatara should outrank the Shatapatha Brahmana. Yet the hermeneutic works in the opposite direction.

The Hari-Paratva-Vimarsha uses a sophisticated move to resolve Vishnu's worship of Shiva: Vishnu, as the antaryamin of Rudra, worships himself when he appears to worship Shiva. This is structurally identical to what Shaiva acharyas say about Vishnu — that he is Sadashiva's Sattvika manifestation, and Sadashiva is his antaratman.

The opposing paper itself cites (from the Brahma Samhita) the milk-and-curd analogy: just as milk becomes curd but not vice versa, Vishnu enters Rudra but Rudra is not the source of Vishnu. The Shaiva inverts this: Sadashiva (milk) manifests as the Sattvika Vishnu (curd). Which came first — milk or curd? The Shvetashvatara Upanishad and the Shiva Purana are unambiguous: Sadashiva is the source. The Mahabharat 13.14, where Krishna himself says this, is addressed below.

> त्रिभुवनराज्यविभूतिरप्यनिष्टा ॥ १८० ॥ ‘मैं भगवान् पशुपतिके कहनेसे तत्काल प्रसन्नतापूर्वक कीट अथवा अनेक शाखाओंसे युक्त वृक्ष भी हो सकता हूँ; परंतु

भगवान् शिवसे भिन्न दूसरे किसीके वर-प्रसादसे मुझे त्रिभुवनका राज्यवैभव प्राप्त हो रहा हो तो वह भी अभीष्ट नहीं है ॥ १८० ॥

**Even the sovereignty over the three worlds is undesirable without Shiva. || 180 ||** "By the command of Lord Pashupati (Shiva), I would happily and instantly become an insect or a tree with many branches. However, if I am offered the royal grandeur and wealth of all the three worlds through the boon or favor of anyone other than Lord Shiva, it is completely undesirable to me."

जन्म श्वपाकमध्येऽपि मेऽस्तु हरचरणवन्दनरतस्य । मा वाणीश्वरभक्तो भवानि भवनेऽपि शक्रस्य ॥ १८१ ॥ 'यदि मुझे भगवान् शंकरके चरणारविन्दोंकी वन्दनामें तत्पर रहनेका अवसर मिले तो मेरा जन्म चाण्डालोंमें भी हो जाय तो यह मुझे सहर्ष स्वीकार है। परंतु भगवान् शिवकी अनन्यभक्तिसे रहित होकर मैं इन्द्रके भवनमें भी स्थान पाना नहीं चाहता ॥ १८१ ॥

**Let my birth be even among the outcastes, as long as I am devoted to adoring Hara's feet. Let me not be devoid of devotion to the Lord, O Bhavani, even if I were to reside in the palace of Indra. || 181 ||** "If I get the opportunity to remain continuously engaged in praising and worshiping the lotus feet of Lord Shankara, I would gladly accept being born even among the lowest outcastes (Chandalas). But, if I am devoid of exclusive devotion to Lord Shiva, I do not wish to have a place even in the palace of Indra (the king of gods)."

वाय्वम्बुभुजोऽपि सतो नरस्य दुःखक्षयः कुतस्तस्य । भवति हि सुरासुरगुरौ यस्य न विश्वेश्वरे भक्तिः ॥ १८२ ॥ 'कोई जल या हवा पीकर ही रहनेवाला क्यों न हो, जिसकी सुरासुरगुरु भगवान् विश्वनाथमें भक्ति न हो, उसके दुःखोंका नाश कैसे हो सकता है? ॥ १८२ ॥

**Even for a man subsisting only on air and water, how can there be an end to his miseries, if he lacks devotion to Vishveshwara (Lord of the Universe), the Lord of both gods and demons? || 182 ||** "Even if a person performs severe penance by surviving solely on water or air, how can his sufferings ever come to an end if he does not possess devotion toward Lord Vishwanath (Shiva), who is the supreme guru of both the deities (Suras) and the demons (Asuras)?"

अपि कीटः पतङ्गो वा भवेयं शङ्कराज्ञया । न तु शक्र त्वया दत्तं त्रैलोक्यमपि कामये ॥ १८६ ॥ श्वापि महेश्वरवचनाद् भवामि स हि नः परः कामः । त्रिदशगणराज्यमपि खलु नेच्छाम्यमहेश्वराज्ञप्तम् ॥ १८७ ॥

By the command of Shankara, I would even become an insect or a moth. But, O Shakra (Indra), I do not desire even the three worlds if given by you. || 186 || Even if I become a dog by the word of Maheshvara, that indeed is my highest desire. Truly, I do not wish for sovereignty over the hosts of gods if it is not commanded by Maheshvara. || 187 ||

न नाकपृष्ठं न च देवराज्यं न ब्रह्मलोकं न च निष्कलत्वम् । न सर्वकामानखिलान् वृणोमि हरस्य दासत्वमहं वृणोमि ॥ १८८ ॥

'न तो मैं स्वर्गलोक चाहता हूँ, न देवताओंका राज्य पानेकी अभिलाषा रखता हूँ। न ब्रह्मलोककी इच्छा करता हूँ और न निर्गुण ब्रह्मका सायुज्य ही प्राप्त करना चाहता हूँ। भूमण्डलकी समस्त कामनाओंको भी पानेकी मेरी इच्छा नहीं है। मैं तो केवल भगवान् शिवकी दासताका ही वरण करता हूँ ॥ १८८ ॥

Neither do I choose the vault of heaven, nor the kingdom of the gods, neither the realm of Brahma, nor final liberation (formless absorption). I do not choose the fulfillment of all worldly desires combined; I only choose servitude to Hara (Lord Shiva). || 188 ||

यावच्छशाङ्कधवलामलबाद्धमौलि- र्न प्रीयते पशुपतिर्भगवान् ममेशः । तावज्जरामरणजन्मशताभिघातै- र्दुःखानि देहविहितानि समुद्वहामि ॥ १८९ ॥

'जिनके मस्तकपर अर्द्धचन्द्रमय उज्ज्वल एवं निर्मल मुकुट बँधा हुआ है, वे मेरे स्वामी भगवान् पशुपति जबतक प्रसन्न नहीं होते हैं, तबतक मैं जरा-मृत्यु और जन्मके सैकड़ों आघातोंसे प्राप्त होनेवाले दैहिक दुःखोंका भार ढोता रहूँगा ॥ १८९ ॥

He who shines with the splendor of His eyes—the Sun, the Moon, and the Fire; who is the essence of the three worlds, beyond whom there is no higher essence; who is the primeval cause, the peerless, the ageless, and the immortal— without pleasing that Rudra, what man in this world can ever attain true peace? || 190 ||

# 5. Evidence from Shruti on the Supremacy of Shiva

## 5.1 Shvetashvara Upanishad & Adi Shankaracharya on the Supremacy of Shiva

The Hari-Paratva-Vimarsha relies heavily on the argument that Vishnu is the Antaryamin (indwelling soul) of Shiva, claiming that "Rudra is not actually the supreme lord" but merely a vessel for Vishnu.

However, in his commentary on Verse 1.12 of Shvestahsvara Upanishad, Adi Shankaracharya identifies the "Impeller" (Prerita)—the indwelling ruler of both the individual soul (Bhokta) and the material world (Bhogya)—specifically as the Parameshvara described in this Upanishad. Since the Shvetashvatara identifies this Lord as Rudra (Verse 3.2), the logic of indwelling is flipped: Shiva is the Impeller (Prerita) and Indweller (Antaryamin) of Vishnu.

If Vishnu is the "Sattvika manifestation" used for preservation, he is part of the "triad" (Trividham) that is impelled by the supreme Prerita (Shiva).Vishnu is "Tamasic internally" because he is "deluded" into sleep on Shesha, whereas Shiva is the "Sattvic internal" instructor of yogis who "never sleeps".

Shvetashvatara Upanishad 1.12:

एतज्ज्ञेयं नित्यमेवात्मसंस्थं

नातः परं वेदितव्यं हि किञ्चित् ।

*This is to be known as eternally existing within oneself; indeed, there is nothing higher than this to be known.*

भोक्ता भोग्यं प्रेरितारं च मत्वा

सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत् ॥ १२ ॥

*By understanding the enjoyer (the individual soul), the object of enjoyment (the world), and the ruler (the Supreme Lord), all this threefold reality is declared to be Brahman.*

Adi Shankaracharya's commentary on Shvetashvatara Upanishad 1.12:

**Shankara's Commentary (Sanskrit Bhashya)**

| **Sanskrit (Devanagari)** | **English Translation** |
|---|---|
| एतत्प्रकृतं केवलात्मकाशमङ्गरूपं नित्यं नियमेन ज्ञेयम् । | This subject under discussion (Rudra), which is the pure light of the Self and the very form of one's own nature, must eternally and invariably be known. |
| किमन्यसंस्थं न खात्मसंस्थं ज्ञेयं नानात्मनि बाह्ये । | Is it established in something else? No, it is established in one's own Self; it is to be known there, not in the external non-Self. |
| श्रूयते च— 'तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम्' (क० उ० २ । २ । १२) इति । | And the Shruti (Scripture) states: *"The wise who perceive Him existing within their own Self, to them belongs eternal peace, and to no others."* (Katha Upanishad 2.2.12). |
| कथमेतज्ज्ञेयम् ? इत्याह— | How is this to be known? To this, the verse says: |
| भोक्ता जीवो भोग्यमितरत्सर्वं प्रेरितान्तर्यामी परमेश्वरः । | The 'enjoyer' is the individual soul , the 'object of enjoyment' is everything else |

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| | (the objective world), and the 'ruler' is the inner controller, the Supreme Lord. |
| तदेतत्त्रिविधं प्रोक्तं ब्रह्मैवेति । | This threefold reality is declared to be Brahman alone. |
| भोक्त्राद्यशेषभेदप्रपञ्चविलापनेनैवनिर्विशेषं ब्रह्मात्मानं जानीयादित्यर्थः । | The meaning is that by dissolving the entire phenomenal universe of differences—such as the enjoyer, etc.—one should realize the attribute-less Brahman as one's own Self. |

By identifying the Prerita (the Lord of this Upanishad) as the source of this "dissolution," Shankara establishes that Shiva is not a "domain-specific" deity but the Absolute Brahman in whom the entire "triad" of existence is resolved. This confirms the Shaiva document's point: the Shvetashvatara, as a Principal Upanishad, must outrank the ritual Brahmanas used by Vaishnavas to claim Vishnu's supremacy.

The Vaishnava case uses the Brahma Samhita to argue that Vishnu is "milk" and Shiva is "curd" (a transformed product). However, Shvetashvatara Upanishad and Adi Shankaracharya in Verse 1.12 and its commentary prove the opposite. Shankara explains that the Prerita (Shiva) is the Parameshvara who is "eternal and residing in the Self" (nityam-eva-atmasamstham).

This establishes Shiva as the Abhinna-Nimitta-Upadana Karana (the non-different material and efficient cause).

- Shiva is the Milk: The eternal, unchanging ground (Atmasamstham).
- Vishnu is the Curd: The functional manifestation (Bhogya/Bhokta triad) that arises for the purpose of the Lila.

This aligns with the Shiva Purana's statement that Vishnu is merely the "left side" of Shiva, a functional form born for the sake of the universe.

The Vaishnava document claims that the word "Brahman" is used "principally for Vishnu" and only as a "courtesy" for Shiva. Shankara's commentary on 1.12 explicitly contradicts this by stating:

"This triad [including the Impeller] is proclaimed as Brahman indeed."

By identifying Rudra/Shiva as the Prerita (the Ruler and source of the triad), Shankara confirms that the term "Brahman" refers primarily and factually to Shiva. As Krishna himself admits in the Mahabharata, he would rather be an insect by Shiva's command than rule the three worlds by any other's favor, because "there is no higher essence" than the one who is the "primeval cause".

5.2 The Vaishnava Claim: "Relative Superiority" and "Courtesy"

Hari-Paratva-Vimarsha argues that Vedic praises of Rudra, such as "Rudra is one, there is no second to him," must be interpreted as "relative superiority" within a specific domain, similar to praises given to Indra. It further asserts that titles like "Brahman" and "Bhagavan" primarily and factually refer only to Vishnu, while their application to Shiva is a mere "secondary courtesy" or for the purpose of worship. Finally, it claims that the core scholarly work of Adi Shankaracharya is "unequivocally Vaishnava" at the pragmatic (Vyavaharika) level.

While the Hari Paratva Vimarsha uses ritualistic Karma-kanda texts (like the Shatapatha Brahmana) to claim Vishnu's "absolute" supremacy, they dismiss the Shvetashvatara Upanishad—a Principal Upanishad in the doctrinally decisive Jnana-kanda—as "relative". On the Vaishnava's own methodological grounds, a principal Upanishad must outrank ritual sections.

Verse 3.2 of Shvetashvatara Upanishad says:

Verse 3.2 (Sanskrit)

एको हि रुद्रो न द्वितीयाय तस्थु- र्य इमाँल्लोकानीशत ईशनीभिः । प्रत्यङ् जनांस्तिष्ठति संचुकोचान्तकाले संसृज्य विश्वा भुवनानि गोपाः ॥ २ ॥

Translation: Because there is only one Rudra, the knowers of Brahman (the ultimate truth) do not recognize any second entity beside Him. He rules all these worlds with His ruling powers (Ishanibhih). He is the indwelling Self of all beings, appearing in every form. Having created all the worlds and being their protector, He withdraws them into Himself at the time of dissolution.

Here is Adi Shankaracharya's commentary on the verse:

**Sanskrit Text and English Translation**

| **Sanskrit (Devanagari)** | **English Translation** |
|---|---|
| एको हीति । हिशब्दो यस्मादर्थे । | "He is indeed one..." (quoting the Upanishadic verse). The word *hi* (indeed/for) is used in the sense of "because". |
| यस्मादेक एव रुद्रः स्वतो न द्वितीयाय वस्त्वन्तराय तस्थुर्ब्रह्मविदः परमार्थदर्शिनः । | Because Rudra (the Divine) is inherently one without a second; He does not stand for the existence of any second entity. This is the view of the knowers of Brahman, the seers of the Ultimate Truth. |
| उक्तं च—एको रुद्रो न द्वितीयाय तस्थुरिति । | As it has been stated (in the scripture): *"Rudra is truly one; they do not stand for a second."* |
| य इमाँल्लोकानीशते नियमयतीशनीभिः । | He who rules over and regulates all these worlds by means of His divine, governing powers (*īśanīs*). |
| सर्वाश्च जनान्प्रत्यन्तरः प्रतिपुरुषमवस्थितः । | And He exists as the innermost Self (*pratyantara*) within all living beings, residing inside every single person. |
| रूपं रूपं प्रतिरूपो बभूवेत्यर्थः । | The meaning is: *"He assumes a form corresponding to every form"* |

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| | (He reflects Himself in every individual body). |
| किञ्च, संचुकोच अन्तकाले प्रलयकाले किं कृत्वा ? संसृज्य विश्वा भुवनानि गोपा गोप्ता भूत्वा । | Furthermore, at the end of time—at the time of cosmic dissolution (*pralaya*)—what does He do? Having projected (*saṁsṛjya*) all the worlds, and having been their protector (*gopā/goptā*), He withdraws (dissolves) them into Himself. |
| एतदुक्तं भवति—अद्वितीयः परमात्मा, न चासौ कुम्भकारवदात्मानं केवलं मृत्पिण्डस्थानीयमुपादानकारणमुपादत्ते । | The core meaning intended here is this: The Supreme Self (*Paramātmā*) is non-dual. He does not act like a potter, who takes a separate lump of clay to use as the material cause (*upādāna-kāraṇa*) to make a pot. |
| किं तर्हि ? स्वशक्तिविक्षेपं कुर्वन्स्रष्टा नियन्ता चाभिधीयत इति । | What then is the case? By projecting His own inherent power (*sva-śakti-vikṣepa*), He is designated as both the Creator and the Ruler of the universe. |
| उत्तरो मन्त्रस्तस्यैव विराडात्मनावस्थानं तत्स्रष्टृत्वं प्रतिपादयति ॥ २ ॥ | The subsequent verse establishes His existence as the cosmic physical reality (*Virāṭ-ātmā*) and demonstrates His nature as the Creator of that reality. |

Adi Shankaracharya himself states:

यस्मादेक एव रुद्रः स्वतो न द्वितीयाय वस्त्वन्तराय तस्थुर्ब्रह्मविदः परमार्थदर्शिनः ।

*Because Rudra (the Divine) is inherently one without a second; He does not stand for the existence of any second entity. This is the view of the knowers of Brahman, the seers of the Ultimate Truth.*

So this idea that Adi Shankaracharya was “unequivocally a Vaishnava” is false.

In the language of Vedanta, Paramartha refers to the Absolute Reality, as opposed to Vyavahara (relative reality). By identifying the realization of Rudra’s non-duality with the "ultimate truth," Shankara confirms that this is not "courtesy" praise but a statement of Para-Tattva.

By describing Rudra as Paramartha, and Vishnu as supreme in Vyavahara, Adi Shankaracharya actually accepted Rudra as the milk and Vishnu as the curd, in terms of the analogy made by Caligayla Ji in Hari Paratattva Vimarsha.

If, as Shankara says, the Paramarthadarshins recognize no second besides Rudra, then the Vaishnava claim that "Narayana alone was in the beginning" must be reconciled to Shiva as the ultimate Antaryamin (indwelling soul).

By Shankara’s own logic in this principal text, Shiva is the "primeval cause" and the "highest essence" beyond whom there is no other. Vishnu, as the Sattvika manifestation used for the preservation of the world, is thus a functional form of the absolute Sadashiva, who remains "completely beyond all attributes (Nirguna)".

Hari-Paratva-Vimarsha argues that terms like "Brahman" and "Bhagavan" belong primarily and factually only to Vishnu. It dismisses their application to Shiva as a "secondary courtesy" or merely for the purpose of worship. However, the Shaiva position, supported by the doctrinally decisive Jnana-kanda, uses etymology not as a "courtesy," but ontologically.

<u>4.3 "Hara" as the Destroyer of the Root of Bondage (Shvetashvatara Upanishad Verse 1.10)</u>

In Hari-Paratva-Vimarsha, Shiva is reduced to a functional "destroyer" of the physical universe, a role subordinate to the "creator", Vishnu. Adi Shankara’s commentary on Verse 1.10 destroys this reductionist view:

He defines "Hara" as the Parameshvara because He "removes" or "destroys" (harana) the very root of material bondage Ignorance (Avidya).

Shankara explicitly identifies this "Hara" as the "non-dual Supreme Self, who is Consciousness-Existence-Bliss" (chitsadanandad-vitiyah paramatma).

If "Hara" is the one who removes the Avidya that keeps the soul in the cycle of birth and death, he is not a "functional manifestation" within the world; he is the Absolute Ground that precedes and dissolves the play of the world (Lila).

**Shvetashvatara Upanishad Verse 1.10**

| **Sanskrit (Devanagari)** | **English Translation** |
|---|---|
| क्षरं प्रधानममृताक्षरं हरः | Perishable is primeval matter (Prakriti), and immortal and imperishable is Hara (the Lord). |
| क्षरात्मानावीशते देव एकः । | The one divine Lord rules over both the perishable matter and the individual soul. |
| तस्याभिध्यानाद्योजनात्तत्त्व भावात्<br><br>भूयश्चान्ते विश्वमायानिवृत्तिः ॥ १० ॥ | By meditating upon Him, by uniting with Him, and by entering into His true being, there is in the end a complete cessation of the cosmic illusion (Maya). |

**Shankara’s Commentary (Sanskrit Bhashya)**

| **Sanskrit (Devanagari)** | **English Translation** |
|---|---|

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|---|---|
| क्षरं प्रधानममृताक्षरं हर इति । | "Perishable is primeval matter, and immortal and imperishable is Hara"—this is the text. |
| अविद्यादेर्हरणात्परमेश्वरो हरः । | Because He destroys (takes away) ignorance and its effects, the Supreme Lord is called **Hara**. |
| अमृतं च तदक्षरं चामृताक्षरममृतं ब्रह्मेश्वर इत्यर्थः । | That which is both immortal and imperishable is *amṛtākṣaram*; the meaning is that the Lord is the immortal Brahman. |
| स ईश्वरः क्षरात्मानौ प्रधानपुरुषावीशत इष्टे देव एकश्चित्सदानन्दाद्वितीयः परमात्मा । | That Lord rules over both the perishable matter and the individual soul (*Pradhana* and *Purusha*). He is the one Divine Being, the Supreme Self, who is non-dual Existence-Consciousness-Bliss (*Cit-Sat-Ananda*). |
| तस्य परमात्मनोऽभिध्यानात्, कथम्? | By meditating upon that Supreme Self—how? |

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| योजनाज्जीवानां परमात्मसंयोजनात्तत्त्वभावात् 'अहं ब्रह्मास्मि' इति | By "uniting"—meaning the joining of the individual souls with the Supreme Self through the realization of the absolute truth of the identity: *"I am Brahman"* (*Aham Brahmasmi*). |
| भूयश्चासकृदन्ते प्रारब्धकर्मान्ते | Furthermore, "in the end"—meaning repeatedly at the end of the fruits of one's past actions (*Prarabdha Karma*); |
| यद्वाऽऽत्मज्ञानोत्पत्तिरन्तस्तस्मिन्नात्मज्ञानोदयवेलायां विश्वमायानिवृत्तिः । | Or rather, "the end" refers to the dawn of Self-knowledge; at the very moment of the awakening of Self-knowledge, there is the cessation of the cosmic illusion (*Visva-Maya-Nivritti*). |
| सुख-दुःखमोहात्मकाशेषप्रपञ्चरूपमायानिर्वृत्तिः ॥ १० ॥ | This means the complete termination of Maya, which manifests as the entire phenomenal universe consisting of pleasure, pain, and delusion. |

The shastras admit Vishnu uses "illusory or deceptive actions" (Maya) to "mystify His devotees" and labels his internal nature as Tamasic (the quality of sleep and delusion) while reclining on Shesha.

But the source of Maya itself, this power used by Vishnu is Rudra.

Verse 4.10 of Shvetashvatara Upanishad says:

| **Sanskrit (Devanagari)** | **English Translation** |
|---|---|
| मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् । | Know then that *Māyā* (illusion) is primeval matter (*Prakṛti*), and the Supreme Lord (*Maheśvara*) is the wielder of *Māyā*. |
| तस्यावयवभूतै स्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥ | This entire moving universe is filled with beings that are like limbs (parts or manifestations) of Him. |

| **Sanskrit (Devanagari)** | **English Translation** |
|---|---|
| मायां तु प्रकृतिं विद्यात् । मायेति नाम अव्याकृतस्य । | "Know *Māyā* to be primeval matter." *Māyā* is another name for the Unmanifested (*Avyākṛta*). |

| | |
|---|---|
| तु-शब्दोऽवधारणे । मायामेव प्रकृतिं विद्धि न तु प्रधानं साङ्ख्यपरिकल्पितं स्वातन्त्र्येण परिणामि । | The word *tu* (but/indeed) is used for emphasis. Know that *Māyā* alone is the source-material (*Prakṛti*), and not the *Pradhāna* as conceptualized by the Samkhya philosophy, which they claim transforms independently (*svātantryeṇa*). |
| कुतः**?** मायिनं तु महेश्वरम् । महेश्वरस्यैव मायासम्बन्धित्वात् तदधीनां मायामित्यर्थः । | Why? Because "the Supreme Lord is the wielder of *Māyā*." The meaning is that *Māyā* is directly related to the Supreme Lord and is entirely dependent upon Him. |
| देवस्य द्योतनादियुक्तस्य मायिनो महेश्वरस्य परमात्मन आत्मभूतामस्वतन्त्रां | [The seers saw] the power of the Divine Being—who is endowed with self-effulgence, who is the wielder of *Māyā*, the Supreme Lord, and the Supreme Self. This power is identical with His own nature (*ātma-bhūtām*) and is non-independent (*asvatantrām*). |
| न साङ्ख्यपरिकल्पितप्रधानादिवत्पृथग्भूतां स्वतन्त्रां शक्तिं कारणमपश्यन् । | They saw this power as the ultimate cause—not as something separate and independent, like the *Pradhāna* |

| | |
|---|---|
| | imagined by the Samkhya school. |
| तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् । | "This entire moving universe is filled with beings that are like limbs of Him." |
| तस्य महेश्वरस्य अवयवभूतैः कार्यकारणभूतैः व्याप्तं सर्वमिदं जगत् । | This whole universe is pervaded by modifications that serve as causes and effects, which function like the limbs (or constituent parts) of that Supreme Lord. |

Shankara defines "Maheshvara" specifically as the Master of Maya (Mayinam). He clarifies that Maya is not an independent entity but is a power dependent on and belonging to Maheshvara (tadadhinam mayam).

If Shiva is the Master of Maya (Mayinam), he is the very ground for the "deluding power" that Vishnu uses to "mystify devotees.

Even Krishna admits in the Mahabharata that there is "no higher essence" than the one who is the "primeval cause". By Shankara's own definitions, it is Maheshvara/Shiva who is that primeval cause, holding the power of Maya in his hand, while all other manifestations, including the Sattvika Vishnu, act within the field of that supreme power.

Even the 'neutral' authority of the Smartas, Shankara, admits that in the doctrinally decisive Upanishads, it is Shiva who is the indwelling soul of all, the master of Maya, and the non-dual absolute whom the wise recognize as having no equal.

## 5.4 Sri-Rudram in Yajurveda

The Hari-Paratva-Vimarsha relies heavily on brief, ritualistic tags from the Brahmanas, such as the Shatapatha Brahmana's statement that "Agni is lowest, Vishnu is highest", to claim a Vedic hierarchy. However, this

methodology fails to account for the Shatarudriya (Sri Rudram) of the Yajurveda, which occupies the literal and spiritual center of the Vedic Samhitas. While the opposing document dismisses these praises as "relative superiority within a domain," a systematic analysis reveals that the Shatarudriya identifies Lord Shiva with titles that are exclusively and absolutely supreme.

The Hari-Paratva-Vimarsha document argues that Vishnu is "highest" (Paramas) in a hierarchical sense within the ritual. Yet, the Shatarudriya is the only hymn in an actual Veda-Samhita where a deity is identified not merely as a participant in the sacrifice, but as the Lord of the Universe and the Source of the Vedas.

In the second Anuvaka of the Shatarudriya (Taittiriya Samhita 4.5.2), Shiva is hailed as:

नमोऽस्तु नीलग्रीवाय सहस्राक्षाय मीढुषे । अथो ये अस्य सत्त्वानोऽहं तेभ्योऽकरं नमः ॥ नमो हिरण्यबाहवे सेनान्ये दिशां च पतये नमो नमो । वृक्षेभ्यो हरिकेशेभ्यः पशूनां पतये नमो नमो ॥

Salutations to the blue-throated one, the thousand-eyed, the bountiful. Salutations to the leader of the armies, to the Lord of all directions (Dishampataye), salutations. Salutations to the golden-armed, to the **Lord of all beings/souls**, salutations.

5.4.1 “Relative Superiority is Absurd”

The opposing case argues that Shiva’s Vedic praises are limited to specific domains. This is factually refuted by the tenth Anuvaka (Taittiriya Samhita 4.5.10), where Rudra is unequivocally named the Lord of the Entire Universe:

नमस्तुते अस्त्वायुधायानाततायै धृष्णवे । उभाभ्यामुत ते नमो बाहुभ्यां तव धन्वने ॥ नमस्ते अस्तु भगवन्विश्वेश्वराय महादेवाय त्र्यम्बकाय त्रिपुरान्तकाय त्रिकालाग्निकालाय कालाग्निरुद्राय नीलकण्ठाय मृत्युञ्जयाय सर्वेश्वराय सदाशिवाय श्रीमन्महादेवाय नमः ॥

Translation: **Salutations to Thee, O Lord of the Universe** (Vishveshvaraya), the Great God (Mahadeva), the Three-eyed One, the Destroyer of Tripura, the One who is the Fire at the end of Time, the Blue-throated One, the Conqueror of Death, the Lord of All (Sarveshvaraya), the Ever-Auspicious (Sadashiva).

The Shatarudriya does not present Shiva as a "functional deity" subordinate to a preserver. By identifying Him as Vishveshvara (Lord of the

Universe) and Sarveshvara (Lord of All), the Veda establishes Him as the Para-Tattva even within the ritualistic Karma-kanda.

The opposing side applies a "revealing double standard": they accept the Brahmana's ritualistic hierarchy as absolute truth while dismissing the Samhita's explicit identification of Shiva as the Universal Lord as "relative". If, as the Mahabharata states, there is "no higher essence" than the primeval cause, then the Shatarudriya confirms that Shiva is that essence, the very soul and center of the Vedic revelation.

Hari-Paratva-Vimarsha argues that Vedic praises of Rudra are merely "statements of superiority within a domain" or "relative superiority," similar to praises given to Indra.

However:

## Rig Veda 2.33.09

**Sanskrit Text:** स्थि॒रेभि॒रङ्गैः॑ पु॒रुरू॑प॒ उ॒ग्रो ब॒भ्रुः शु॒क्रेभिः॑ पिपिशे॒ हिर॑ण्यैः । ईशा॑नादु॒स्य भुव॑नस्य॒ भूरे॒र्न वा॒ उ॑ योषद्रु॒द्रादसु॑र्यम् ॥ ९ ॥

**English Translation:** With firm limbs, multiform, mighty, and tawny, he adorns himself with bright gold ornaments. From Rudra, the ruler of this vast universe, divine power (Asuryam) never departs.

## Rig Veda 2.33.10

**Sanskrit Text:** अ॒र्हन्बि॑भर्षि॒ सायकानि॒ धन्वार्ह॒न्निष्कं॑ यजतं वि॒श्वरू॑पम् । अ॒र्हन्नि॒दं द॑यसे॒ विश्व॒मभ्वं॒ न वा ओजीयो रुद्र॒ त्वद॑स्ति ॥ १० ॥

**English Translation:** Worthy art thou, you carry arrows and a bow; worthy art thou, you wear a sacred, multi-form necklace (Nishka). Worthy art thou, you protect all this vast world; Rudra, there is none more powerful than you.

Rig Veda 2.33.10 provides a statement that is grammatically and ontologically absolute: "There is nothing and no one mightier than you, O Rudra" (na vā ojīyo rudra tvadasti).

Unlike praises that compare a deity to others within a ritual, this verse establishes an absolute superlative. If "no one" is mightier than Rudra, then Vishnu (as the preserver) cannot be ontologically superior. This verse forces the Vaishnava to either dismiss a Samhita verse, which their

methodology forbids, or admit that Shiva is the Para-Tattva (Absolute Truth).

Rig Veda 2.33.09 declares that "almightiness is inseparable from Rudra" and identifies him as the "Supreme ruler and the Lord of the vast universe" (īśānādasya bhuvanasya).

This reinforces the existing Shaiva argument that while "Narayana" is often tied to the status of a Devata, Shiva is consistently identified as the Ishvara, even in Vaishnava texts like the Padma Puran, as Ishvara, the "Lord" who is the source of all. If almightiness is inseparable from Rudra, he cannot be a "Tamasic" manifestation that loses its power or becomes "inert" as the Vaishnava document claims happened in the Balakanda.

**Purva-Paksa:** Terms like "Brahman" or "Bhagavan" are used principally for Vishnu and only as a "secondary courtesy" or for the purpose of worship when applied to Shiva.

The Shiva Sankalpa Suktam (Rig Veda Khila) defines Shiva as the one who is "read in all the Vedas as unborn Ishvara... body-less, nirguna, and Atman."

योऽसौ॑ स॒र्वेषु॑ वे॒दे॒षु॒ प॒ठ्यते॑ ह्यज॒ ईश्व॑रः । अका॑यो॒ निर्गु॑णोऽह्या॒त्मा॒ तन्मे॒ मनः॑ शि॒वस॑ङ्क॒ल्पम॑स्तु ॥

The Vaishnava document (Hari-Paratva-Vimarsha) addresses a different verse of this same Suktam—one that explicitly lists a hierarchy (Brahma < Vishnu < Shiva)—and uses a specific Mimamsa principle to re-order it so that Vishnu is placed at the top.

The principle invoked is Mimamsa Sutra 5.4.1: "kramakoyo’rthaśabdānāṃ śrutiviśeṣādarthaparatvācca".

This principle allows for the rejection of the textual order (Patha-krama) of a mantra if that order leads to an absurdity (Anupapatti) or contradicts the specific purpose (Sruti-visesha) of the text.

A ritual text might say "He performs the Agnihotra, he cooks rice." In reality, the rice must be cooked first to perform the ritual. Therefore, the literal order is rejected as "absurd," and the meaning is re-ordered to fit the functional purpose.

Caligaylacharya Ji argues that since the "doctrinal purpose" of the Vedas (as established by Shankara) is to extol Vishnu as supreme, a verse

placing Shiva above Vishnu is a "doctrinal absurdity." Thus, they re-order the names in the mantra to fit their preconceived hierarchy.

HOWEVER, Mimamsa only allows re-ordering when the literal meaning is logically or functionally impossible (like the rice-cooking example). The Shaiva can argue there is no logical impossibility in Shiva being the supreme Para-Tattva. Since the Shvetashvatara, a Principal Upanishad and thus a higher authority than a Sukta, identifies Shiva as the "One without a second," the literal order of the Shiva Sankalpa Suktam is consistent, not absurd.

In Mimamsa, the order in which words are recited (Patha-krama) is a primary indicator of meaning. One cannot simply override the actual words of the Shruti because they conflict with a sectarian conclusion. To do so is to treat the Veda as an instrument of the commentator rather than the source of truth.

The Vaishnava argument is circular. They use their conclusion (Vishnu is supreme) to define the "purpose" of the Vedas, which then allows them to declare the literal text "absurd" and re-order it to prove their conclusion. This is the logical fallacy of Atma-Ashraya (Circular Reasoning), which is forbidden in Mimamsa debate (vada).

Rather the Purva Mimamsa Sutras, such as 1.1.5 say:

औत्पत्तिकस्तु शब्दस्यार्थेन सम्बन्धः । तस्य ज्ञानमुपदेशः; अव्यतिरेकश्चार्थेऽनुपलब्धे । तत्प्रमाणम्बादरायणस्यानपेक्षत्वात् ॥ ५ ॥

On the other hand, the relation of the word with its meaning is inborn (and eternal), consequently injunction (which is a form of word) is the means of knowing dharma, and it is unfailing in regard to objects not perceived (by other means of knowledge), it is authoritative, according to Bādarāyaṇa, specially as it is independent or self sufficient in its authority—5

Hence, the Veda is self-sufficient and authoritative in its expression of Shiva’s supremacy.

The Shiva Sankalpa Sutra makes sense because the purpose of the Vedas IS to extol Nirguna Shiva. Therefore, the literal order of the hierarchy verse (Brahma < Vishnu < Shiva) is perfectly aligned with the Vedic "purpose" and must be left in its original, superior order.

The same Adi Shankaracharya that Caligaylacharya is invoking also heavily criticizes Atma-Ashraya, in his Brahma Sutra Bhasya, Adhyaya 3, Pada 3, Sutra 54:

*"Na hi svātmani kriyāvirodhāt... na hyagniḥ uṣṇo'pi san svātmānaṃ dahati, na ca naṭaḥ śikṣito'pi svaskandhaṃmarodhati."*

*Translation: "An action cannot operate upon itself due to an inherent contradiction... Even though fire is hot, fire does not burn itself; and even the most skilled acrobat cannot climb upon his own shoulders."*

**Purva-Paksa: Adi Shankaracharya Says the Purpose of the Vedas is to extol Vishnu**

Caligaylacharya Ji cites Shankaracharya's commentary on the name "Kathita" (Name 848) in the Vishnu Sahasranama. Shankara provides two interpretations: either Vishnu is the only one extolled as supreme in the Vedas, or he is the only one in the Vedas extol period.

To prove this is not just an "opinion," the author highlights that Shankaracharya links Katha Upanishad 1.2.15 ("The pada which all the Vedas glorify") to the supreme pada of Vishnu mentioned in the Rigveda.

However, as we demonstrated, Adi Shankaracharya invokes the very same Katha Upanishad in his commentary in Shvetashvatara Upanishad, aligning with our theory: Adi Shankaracharya accepts Vishnu as Vyaharika or functional level as supreme, but extols Nirguna Nirakar Shiva as the supreme.

In his Bhashya on the verse "Eko hi Rudro...", Shankara writes:

"The beholders of the ultimate truth (Paramarthadarshinah) do not recognize any second entity beside Rudra."

Therefore, Adi Shankaracharya establishes that the acknowledgement of Rudra as Nirguna Brahman is actually the ultimate truth, whereas Vishnu is supreme in Vyaharika matters as his internal nature is Tamasic as established in the Puranas.

In Vedanta, Paramartha refers to the Absolute level of reality, not the pragmatic (Vyavaharika) level the Vaishnava document attempts to limit Shiva to. In fact, Adi Shankaracharya's paksha as we have demonstrated is quite the opposite, Vishnu is the absolute at a vyaharika level.

If the ultimate truth revealed by the Vedas is that "no second entity exists beside Rudra," then the realization of Shiva is the highest purpose of the entire Vedic corpus.

Furthermore, in his commentary on Verse 1.12, Shankara identifies the "Impeller" (Prerita/Shiva) as the very Brahman that must be known to attain liberation. He states that a seeker should know the Nirvishesha (attribute-less) Brahman only by realizing that the triad of existence is nothing other than this supreme Lord (Shiva).

By Shankara's own logic in this principal Upanishad, Shiva is the "primeval cause" and the "highest essence". Therefore, any claim that the Vedas "only" link the supreme to Vishnu is factually incorrect and relies on ignoring Shankara's commentary on the Shvetashvatara.

5.5 Supremacy of Vishnu in Brahmanas

This we may accept as valid, given that Vishnu can be supreme at a vyaharika level, but these verses are found exclusively in Karmakanda portions of the Brahmanas. The frequently cited,

अग्निर्वै देवानामवमो विष्णुः परमस्तदन्तरेण सर्वा अन्याः देवताः

"Agni is the lowest and Viṣṇu the highest amongst the deities, in between them are all other deities."

Refers to a specific Yajna, and is not proof of Vishnu's status as Nirakar Nirguna Brahman.

In fact, in Shatapatha Brahmana, Shiva's supremacy is given outside the context of a Yajna, where he is identified as Prajapati

Shatapatha Brahmana, Kanda 6, Adhyaya 1, Brahmana 3, Verse 16, says:

*Sanskrit*

तस्य तन्नाम अकरोत् चन्द्रमास्तद्रूपमभवत् प्रजापतिर्वै चन्द्रमाः प्रजापतिर्वै महान् देवः ॥ १६ ॥

*English*

*"Mahadeva. He said to him, 'Thou art Mahan Devah'; and because he gave him that name, the moon became suchlike, for the moon is Prajapati, and Prajapati is Mahadeva."*

This actually explains Vishnu's position as the highest and Agni's as the lowest, as the reference in Taittriya Samhita is operating within the framework of the 33 Vishwadevatas. As Prajapati, or Mahadeva is called as the thirty fourth

god who is supreme to the Vishwadevatas and encompasses all of them, including Vishnu:

**Sanskrit**

त्रयस्त्रिंशद् वै देवाः । प्रजापतिश्चतुस्त्रिंशस्तदेतं प्रजापतिं करोत्येतावानेव यः स एष प्रजापतिस्तद्यत् त्रयस्त्रिंशद्देवाः ॥

**English Translation**

"Prajapati is the god above all other gods, he is the thirty-fourth god and includes all the gods."

Even then, the reference in Taitteriya Samhita is manipulative and is still in context of a ritual in which Vishnu is the highest,

# 6. Supremacy of Shiva in Itihasas

- 6.1 Lord Ram on Supremacy of Shiva

The Hari-Paratva-Vimarsha argues that the deities and Rishis "accepted Viṣṇu as superior" following a functional dispute in the Bālakāṇḍa. It further asserts that the conclusions of Rishis are infallible because they "see even beyond the sensory". However, when the same "infallible" Rishis are consulted in the Mahābhārata, the hierarchy is explicitly reversed.

The Vaishnava document relies on the collective reaction of Rishis to a broken bow. In contrast, the Anushasana Parva of the Mahābhārata (13.14) features the specialized testimony of the Rishi Upamanyu, a sage whose vision "beyond the sensory" led him to become the acharya of Bhagavan Krishna himself.

The opposing document cites the Bālakāṇḍa (1.74) to claim Shiva was "made inert" by Vishnu's valor. This "defeat" is rendered doctrinally irrelevant by the words of Sri Rama in the Yuddha Khanda (6.123.19). After achieving his greatest victory over Ravana, Rama identifies the source of his success:

स्कन्धावारनिवेशनम् || ६-१२३-१९

अत्र पूर्वं महादेवः प्रसादमकरोत्प्रभुः |

"At this place [the bridge to Lanka], the Lord (Prabhu) Mahadeva formerly bestowed His grace (Prasadam) on me."

If Shiva were ontologically inferior or "stunned" by Vishnu, the "Sattvika" Rama would have no need for Shiva's Prasada. By crediting his victory to Shiva's grace, the Ramayana establishes that the Bālakāṇḍa incident was merely a functional world-play (lila), while the Yuddha Khanda reveals the permanent truth: Shiva is the sovereign Giver, and the Avatar is the grateful Receiver.

A common Vaishnava strategy to explain Rama's worship of Shiva is the claim that he does so only to "set an example for the world" and is actually worshipping himself as the Antaryamin of Shiva. This defense is inapplicable to the Yuddha Khanda verse. Rama is speaking privately to Sita; he is not performing a public ritual for the benefit of subjects. He is stating a historical and spiritual fact: his victory was enabled by the grace of the Supreme Lord Shiva.

The Ramayana proves that Shiva is the Sattvic Bestower of Grace who empowers the avatar to fulfill his mission. The "Sattvika" Vishnu is a functional manifestation of the absolute Sadashiva. Rama's recognition of Shiva as the Prabhu who gave him Prasada is not a "courtesy," but the ultimate recognition of the Para-Tattva from whom all avatars derive their power.

6.2 Supremacy of Lord Shiva in Bhagavad Gita

According to Lord Krishna, and as cited by Acharya Abhinavagupta in Tantraloka, Chapter One, Verses 124-125

येऽप्यन्यदेवताभक्ता इत्यतो गुरुरादिशत्। ये बोधाद्व्यतिरिक्तं हि किंचिद्याज्यतया विदुः ॥१२४॥ तेऽपि वेद्यं विविञ्चाना बोधाभेदेन मन्वते।
तेनाविच्छिन्नतामर्शरूपाअहन्ताप्रथात्मनः ॥१२५॥

*Those who are devoted to gods other than (Śiva, according to Abhinavagupta and Kṛṣṇa, according to Bhagavadgītā), this has been instructed by the teacher, and thus consider someone other than pure self-awareness as the object of offering of oblation, they, too, eventually, in their last analysis admit the self-awareness itself as that object. Thus, is obvious the inclination of the aspirant to his Self as the ultimate object of his contemplation.*

From Verses 131-133, Acharya Abhinavagupta further re-affirms the identity of Krishna's divinity to Shiva, unlike the claim of Hari-Parattatva-Vimarsha, which claims that Acharya Abhinavagupta never made such a claim:

निमज्ज्य वेद्यतां ये तु तत्र संविन्मयीं स्थितिम्। विदुस्ते ह्यानवच्छिन्नं तद्भक्ता अपि यान्ति माम् ॥१३१॥

*Those who having sunk their knowership come to understand themselves as pure consciousness, such devotees of mine (claims Śrī Kṛṣṇa) come directly to Me. (131)*

*NOTE: Cf.* यान्ति देवव्रता देवान् पितॄन् यान्ति पितृव्रताः । भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ।।

*Bhagavadgītā, IX.25*

सर्वत्रात्र ह्यहंशब्दो बोधमात्रैकवाचकः। स भोक्तृप्रभुशब्दाभ्यां याज्ययष्टृतयोदितः ॥१३२॥

*Here (in the Bhagavadgītā) the word 'I' aham, has been used in the sense of pure consciousness alone. It is He who has been referred to by the words 'enjoyer', bhoktṛ, and Lord, prabhu, in the sense of the object of the sacrifice as well as the agent of it by the words bearing those meanings respectively. (132)*

Verse 132 in particular is the exact conclusion that Adi Shankaracharya and Shvetashvara Upanishad itself made on the supremacy of Shiva.

While, from the Vaishnava perspective, Krishna is addressing himself as supreme, he is addressing his Prerita, as the Supreme Devata in the Bhagavad Gita, above other anya-devatas, as we established as none other than Shiva/Rudra in Shvetashvara Upanishad.

However, Lord Krishna himself backs up this claim in the Mahabharat, Book 12/Shanti Parva, **SECTION CCCXLII**

***Therefore, Lord Rudra is my soul, and I therefore worship Him.***

***If I do not worship Lord Śiva, the bestower of all auspicious boons,***

***It occurred to me that no one should worship himself.***

तस्माद् रुद्रो हि मे ह्यात्मा ततः पूजां करोम्यहम् ।

यद्यहं नार्चयेयं वै ईशानं वरदं शिवम् ॥

आत्मानं नार्चयेत् कश्चिद् इति मे भावितं मनः ।

***O best of the brāhmaṇas, I shall not offer my obeisances to any other demigod.***

***I worship myself alone, and therefore I worship Lord Śiva.***

नाहं नमस्याम्यन्यस्मै देवाय द्विजसत्तम ।

आत्मानमेव पूज्यामि तस्माद् रुद्रं यजाम्यहम् ॥

Even if we accept the Vaishnava Position: Mahāviṣṇu descends as the Krishna Avatāra to give the Bhagavad Gītā, where He points to Himself and says: "Mattah parataram nānyat" (There is nothing superior to Me).

Mahādeva descends as the Śaṅkarācārya Avatāra to give the Prasthānatrayī Bhāṣyas. In his commentary on the core Vedic Upanishads (like the Śvetāśvatara), he points to Shiva and establishes Him as the absolute Paramārtha Reality.

In this passage, Mahādeva consoles the deities and sages about the onset of Kali Yuga, promising to descend to revive the true meaning of the Vedas:

> ***"***कलिना ग्रसिते लोके विप्ररूपावृतः प्रभुः । करिष्यामि कलां भूमौ शङ्कराख्यां न संशयः ॥***"***
> ***"When the world is swallowed by Kali Yuga, I, the Lord, concealing myself in the form of a Brahmin, will manifest a portion of myself on earth named Śaṅkara, without a doubt."***

***Bṛhaddharma Purāṇa (Pūrva-khaṇḍa, 27.25-26)***

This text explicitly frames his birth as a direct tactical mission by Shiva to conquer misinterpretations of scripture:

> ***"***शापानुग्रहशक्तो हि शङ्करो लोकशङ्करः । कलाववतीर्णो लोकेऽस्मिन् वेदमार्गप्रवर्त्तकः ॥***"***
> ***"Shiva, the doer of good to the universe, capable of both cursing and blessing, descended in this world during the age of Kali to re-establish the path of the Vedas."***

***Śaktisaṅgama Tantra (Chinnamastā Khaṇḍa)***

Our Vaishnava brothers often emphasize the supreme authority of the Bhagavad Gītā on the grounds that it features the direct, unmediated words of the Supreme Absolute manifesting on the historical plane as Śrī Kṛṣṇa. However, an identical metaphysical symmetry exists within the Shaiva tradition regarding the structural interpretation of the Upaniṣads.

The Bṛhaddharma Purāṇa (Pūrva 27.25) and the Śaktisaṅgama Tantra explicitly reveal that Lord Śiva took a physical form in Kali Yuga as Adi Śaṅkarācārya to preserve the Vaidika Dharma. Therefore, when analyzing the Śvetāśvatara Upaniṣad Bhāṣya, we are not merely reading the notes of a human scholar; we are witnessing the transcendent Lord Śiva, operating through his Avataric intellect, defining Himself as the ultimate Paramārtha-Tattva.

A key example of Vishnu's subordination to Lord Shiva is found in the Mahabharat, where Vishnu is not only subordinate to Shiva, but also to Brahma, whom he salutes before the true Lord Shiva:

In Dronaparva, Chapter 69, of the Mahabharat:

"हृततेजोबलाः सर्वे तदा सेन्द्रा दिवौकसः | ब्रह्माणं शरणं जग्मुर्वृत्राद्भीता महासुरात् ||५०||" (Translation: Having lost their energy and strength, all the dwellers of heaven, including Indra, went to Brahma for refuge, terrified of the great Asura Vritra.)

"अथ पार्श्वे स्थितं विष्णुं शक्रादींश्च सुरोत्तमान् | प्राह तथ्यमिदं वाक्यं विषण्णान्सुरसत्तमान् ||५२||" (Translation: Then [Brahma] spoke these true words to the dejected superior deities, including Vishnu who was standing by his side, and Indra.)

"स तस्यैव प्रसादाद्वै हन्यादेव रिपुर्बली | नागत्वा शङ्करस्थानं भगवान्दृश्यते हरः ||५५|| दृष्ट्वा हनिष्यथ रिपुं क्षिप्रं गच्छत मन्दरम् | यत्रास्ते तपसां योनिर्दक्षयज्ञविनाशनः ||५६||" (Translation: Through [Shiva's] grace alone can that powerful enemy be slain. Lord Hara cannot be seen without going to Shankar's place. Having seen him, you will slay the enemy. Go quickly to Mount Mandara, where the source of all penance and the destroyer of Daksha's sacrifice resides.)

"ते गत्वा सहिता देवा ब्रह्मणा सह मन्दरम् | अपश्यंस्तेजसां राशिं सूर्यकोटिसमप्रभम् ||५७||" (Translation: Those gods, accompanied by Brahma, went to Mandara and beheld a mass of energy equal in splendor to ten million suns.)

In Chapter 173 of Drona Parva, Lord Krishna & Ved Vyasa both again admit the superiority of Shiva:

"एष देवो महादेवो योऽसौ पार्थ तवाग्रतः । सङ्ग्रामे शात्रवान्निघ्नंस्त्वया दृष्टः पिनाकधृक् ॥९९॥" (Translation: This God is Mahadeva, he who is before you, O Partha; the wielder of the Pinaka, whom you saw slaying enemies in battle.)

"एष वै भगवान्देवः सङ्ग्रामे याति तेऽग्रतः । येन दत्तानि तेऽस्त्राणि यैस्त्वया दानवा हताः ॥१००॥" (Translation: This Lord God indeed goes before you in battle; it is he who gave you the weapons with which you have slain the Danavas.)

At the conclusion of this revelation, Vyasa reassures Arjuna that he is invincible because he has the ultimate support by his side:

"गच्छ युध्यस्व कौन्तेय न तवास्ति पराजयः । यस्य मन्त्री च गोप्ता च पार्श्वतस्ते जनार्दनः ॥१०६॥" (Translation: Go, fight, O son of Kunti; there is no defeat for you, since you have Janardana (Krishna) as your counselor and protector by your side.)

Vyasa again re-iterates the identification of Shiva with the Supreme Deity in the Brahmanas, Prajapati, in the Mahabharat, Chapter 173:

"प्रजापतीनां प्रथमं तैजसं पुरुषं विभुम् | भुवनं भूर्भुवं देवं सर्वलोकेश्वरं प्रभुम् ||९||"

Translation: (Vyasa said: You have seen) **the first of Prajapatis**, the effulgent Male, the Lord, the Deva of the world, of the earth and the atmosphere, the Lord and Master of all.

"विव्याध कुपितो यज्ञं निर्भयस्तु भवस्तदा | धनुषा बाणमुत्सृज्य सघोषं विननाद च ||४२||" (Translation: Then Bhava (Shiva), being fearless and angry, pierced the Sacrifice [personified] with an arrow from his bow and uttered a loud roar.)

"ते न शर्म कुतः शान्तिं लेभिरे स्म सुरास्तदा | विद्रुते सहसा यज्ञे कुपिते च महेश्वरे ||४३||" (Translation: The gods then found no happiness, nor did they obtain any peace, for the Sacrifice had suddenly fled and Maheshwara was filled with wrath.)

ततो निश्चक्रमुर्देवा वेपमाना नताः स्म तम् | पुनश्च संदधे दीप्तं देवानां निशितं शरम् ||४९||" (Translation: Then the gods emerged trembling and bowed to him; yet he again aimed a blazing, sharp arrow at the deities.)

"रुद्रस्य यज्ञभागं च विशिष्टं ते न्वकल्पयन् | भयेन त्रिदशा राजञ्शरणं च प्रपेदिरे ||५०||" (Translation: O King, out of fear, the three-times-ten [gods] sought refuge in him and assigned a distinguished share of the sacrifice to Rudra.)

ते न शर्म कुतः शान्तिं लेभिरे स्म सुरास्तदा | विद्रुते सहसा यज्ञे कुपिते च महेश्वरे ||४३||"

"रुद्रस्य यज्ञभागं च विशिष्टं ते न्वकल्पयन् | भयेन त्रिदशा राजञ्शरणं च प्रपेदिरे ||५०||"

Here the Tridashas have been described to flee in terror at sight of Shiva's wrath, which is identified with the 33 Vishwadevatas of the Brahmanas, who in Shatapatha Brahmana are also described as subordinate to Shiva/Prajapati.

The phrase "Tridasha" refers to the entire pantheon of deities. The Mahabharat notes that these gods, driven by fear, "sought refuge" (sharanam) in Rudra and assigned him a "distinguished share" of the sacrifice to appease him. This implies that no deity in the assembly, including the "superior deities" like Vishnu mentioned elsewhere in similar crises, was capable of stopping Shiva's destruction of the rite.

# 7. Purva Paksha: MahaNarayana Upanishad On Supposed Supremacy of Vishnu

> नारायणः परं ब्रह्म तत्त्वं नारायणः परः । नारायणः परो ज्योतिरात्मा नारायणः परः ॥ यच्च किञ्चिज्जगत्यस्मिन् दृश्यते श्रूयतेऽपि वा । अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः ॥

***English Translation:***

> ***"Narayana is the Supreme Brahman; Narayana is the Supreme Reality. Narayana is the Supreme Light; Narayana is the Supreme Self. Whatever there is in this world that is seen or heard, Narayana stands pervading all of that, both internally and externally."***

In Sanskrit grammar, proper nouns can be interpreted either as fixed names (Rūḍhi) or by their root etymological meanings (Yauga). Shaiva scholars argue that in the highest Vedantic contexts, words like "Narayana" describe the qualities of the absolute consciousness, not a specific deity with a discus and conch.

Nāra means the collection of all souls/entities, and Ayana means the resting place or refuge.

Therefore, Nārāyaṇa literally means "The Ultimate Refuge of all living beings." Who is the ultimate resting place of the universe during cosmic dissolution (Pralaya)? The Śvetāśvatara Upaniṣad explicitly states that during dissolution, only Śiva exists as the absolute substratum. Thus, "Narayana" here is an epithet describing the all-pervasive, restful nature of Lord Śiva, not Lord Vishnu.

the Nārāyaṇa Sūktam does not exist in a vacuum; it is part of the larger Mahānārāyaṇa Upaniṣad. Just a few sections later in the exact same text, the Upanishad explicitly identifies this Supreme Reality with names uniquely reserved for Shiva:

> ***"***ऋतं सत्यं परं ब्रह्म पुरुषं कृष्णपिङ्गलम् । ऊर्ध्वरेतं विरूपाक्षं विश्वरूपाय वै नमो नमः ॥***"***
> ***(Mahānārāyaṇa Upaniṣad 12.1)***

This verse defines the Supreme Brahman as Virūpākṣa (the Three-Eyed One) and Kṛṣṇapiṅgalam (the dark and tawny-colored ascetic). These physical attributes belong exclusively to Lord Śiva. Therefore, the text itself clarifies that the all-pervading "Narayana" consciousness is identical to Mahādeva.

# 8. Addressing Scope of Questions Argument:

***Hari-Paratattva-Vimarsha argues that Shaiva Puranas do not start with questions about the nature of the universe and the Supreme Lord, therefore they are logically tamasic, but let's take a look at the first four lines of Shiva Puran:***

*1. O Sūta of great intellect, O my lord, the knower of all Philosophical principles, please narrate to me the essence of the Purāṇas in detail.*

*2. How do good conduct, good devotion and power of discrimination flourish? How are base feelings dispelled by good men?*

*3. In this terrible Kali age all living beings have almost become demoniac in character. What is the effective mode of remedying the same?*

*4. Now tell me about the greatest means to achieve the most perfect weal, the holiest of the holy modes.*

Even Vayu Puran, begins with a broader question about the world, and verse 1 invokes both Nara and Narayan, who are the anshas of Vishnu:

Verse 6 of Vayu Puran says:

*2-6. Desirous of knowing (more about) Purāṇas, legends, (etc.) I seek refuge in Lord Brahmā, the creator of the worlds, (who is) omniscient, unvanquished, the noble lord of (everything) past, present and future; God Brahmā, the lord of the universe in whom are inherent the four divine excellences, viz. unparalleled knowledge, detachment, supremacy and virtue (dharma); (Lord Brahmā) who for ever visualizes all beings (irrespective of their being) manifest or unmanifest, which re-enter the Lord (Brahmā) for cessation of activities (at the time of the dissolution of the universe); (God Brahmā) the creator of the world, the knower of the reality of the world, the knower of the principles, who, resorting to Yoga, created all living beings mobile and immobile; the unborn lord, the creator of everything, the lord in the form of consciousness and the cosmic witness of the world.*

# 9. Supremacy of Shiva in Dharmashastras

Because of the bogus claim that Shiva is not in Manusmriti, Hari-Paratattva-Vimarsha has accused Shiva from being absent in Dharmashastra literature. However, his absence in Manusmriti is isolated, and not reflective of Dharmashastra broadly which supports the supremacy of Shiva:

त्र्यम्बकसमो नास्ति देव देव घृणानिधिः । प्रसादशीलः प्रीतश्च तथा पुत्रधनप्रदः ।।

तस्मात्सर्वं परित्यज्य त्र्यम्बकं तमुमापतिम् । त्रियम्बकेण मन्त्रेण पूजयेत्सुसमाहितः ।।

सर्वावस्थां गतो वाऽपि युक्तो वा सर्वपातकैः । ध्यात्वा शिवं कृतार्थःस्यात्सरुद्रश्च भवेच्छनैः ।।

*Among all Gods, there is none who can equal Bhagavan Tryambaka, who is the ocean of compassion (Karuna Avataram). He is the granter of boons and the bestower of wealth and progeny. > Therefore, leaving all else aside, one should worship Bhagavan Tryambaka, accompanied by Devi Uma, using the Mahamrityunjaya mantra with a deeply focused mind.*

*Even those in the lowest of states or burdened with the greatest of sins will obtain the highest bliss, attain ultimate fulfillment, and gradually become like Rudra Himself by meditating on Shiva*

*Laugakshi Smriti, Volume 6*

Bhagavan Markandeya says in Markandeya Smriti:

| **Devnagari (Sanskrit Script)** | **English Translation** |
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| फलानि सर्वपापौघवारकाणि चिरन्तनैः ।<br><br>शैवं पाशुपतं शाक्तं सौरं वैनायकं तथा ।। | The fruits [of these paths] are the destroyers of the multitude of all sins since ancient times. Shaiva, Pashupata, Shakta, Saura, and Vainayaka... |
| वैष्णवं चेति भिन्नानि दर्शनानि षड(ड्)वच) ।<br><br>(देव)भेदेन चोक्तानि देवस्त्वेको महेश्वरः | ...as well as Vaishnava—these are the six different philosophical systems (*Darshanas*). They are spoken of as different due to the diversity of deities, but the Divine is only one: **Maheshvara**. |
| शिवो नारायणो ब्रह्मा सूर्यः सोमोऽनिलोऽनलः ।<br><br>भैरवस्कन्दविघ्नेशाः लोकेशाश्च नवग्रहाः ।। | He is Shiva, Narayana, Brahma, Surya (Sun), Soma (Moon), Anila (Wind), and Anala (Fire). He is Bhairava, Skanda, Vighnesha (Ganesha), the Lokapalas (world guardians), and the Navagrahas (nine planets). |
| भुवनानि तथा (देवी राधा) लक्ष्मी सरस्वती । | He is the cosmic worlds, as well as (Goddess Radha), Lakshmi, and Saraswati. He is Durga, Svaha, Svadha, Devi Shachindrani (Indrani), and Maheshvari. |

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| दुर्गा स्वाहा स्वधा देवी<br>शचीन्द्राणी महेश्वरी ।। | |
| सत्यं ज्ञानमनन्तं च कः<br>किं यत्तन्महच्छिवम् ।<br><br>स्त्रीपुंसादिविभेदेन सर्वे<br>शब्दा ममैव हि | He is Truth, Knowledge, and the Infinite; what else is that Great Shiva? Through distinctions of male, female, etc., all words are indeed indicators of Me alone... |
| .....वाचका एव व्यवहारेषु<br>ते परम् ।<br><br>निर्दिष्टा एव तेनैव<br>तत्संकेतमहत्वतः ।। | ...merely designations used in worldly dealings. They are specified by that alone due to the cosmic importance of His indication. |
| भिन्नभिन्नतया भान्ति<br>तन्मायापरिकल्पनात् ।<br><br>विचार्यमाणे ते सर्वे<br>सूक्ष्मदृष्ट्या श्रु..... ।। | They appear as separate and diverse due to the mental projection of His *Maya* (illusion). When analyzed with a subtle vision according to the *Shruti* (scriptures)... |
| .....वाचका एव न तु<br>तत्तन्निरूपकाः । | ...they are only expressive names and do not fully define that Reality on their own. By the worship of this one |

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| एकस्य शंकरस्यास्य<br>पूजनातसर्वनाकिनाम् ।। | Lord Shankara, all the denizens of heaven (all gods) stand worshipped. |

The Vaishnavas invoke Brihat Parashara Hora Shastra, but Parashara says in Parashara Smriti, Chapter 11, Verse 84, where the Narayana Suktam is explicitly identified by Parashara with Shiva, and not Vishnu:

| **Devnagari (Sanskrit Script)** | **English Translation** |
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| शिखा तस्य तु रुद्रस्योत्तरनारायणं द्विजः ।<br><br>शिरः पुरुषसूक्तं च शिवसङ्कल्पकं च हृत् ॥१४७॥ | O Twice-born (*Dvija*), the *Shikha* (crest/tuft of hair) of that Rudra is the **Uttara-Narayana** hymn; His **head** is the **Purusha Sukta**, and His **heart** is the **Shiva-Sankalpa** hymn. |
| कवचं चाप्रतिरथं नेत्रं विभ्राट् बृहत्पिबन् ।<br><br>शतरुद्रीयमन्त्रेण देवस्यास्त्रं प्रकल्पयेत् ॥१४८॥ | His *Kavacha* (protective armor) is the **Apratiratha** hymn, His *Netra* (eyes) are the **Vibhrat** hymn, and one should invoke the *Astra* (weapon) of the Lord using the **Shatarudriya** (*Shri Rudram*) mantra. |

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| पञ्चाङ्गानि<br>स्मरेदष्टप्रणवं च<br>जपेद्विजः ।<br><br><br><br>उद्धृत्य प्रणवेशं<br>विकिरिद्रं विमर्जयेत्<br>॥१४९॥ | The twice-born practitioner should contemplate these five limbs (*Panchanga-Nyasa*) and chant the eight Pranavas (Om). Raising the Lord of Pranava, one should perform the ritual dismissals (*Vimarjayet*). |

॥ ओम् नमः शिवाय ॥

*Śivāya paramaṃ dhāma śivāya paramā gatiḥ |*
*Śivāya paramaṃ śāntiḥ Śivāya paramo jayaḥ ||*